



Saint Demetrios, together with Saint George, are the two brave young lads of Christendom. They are down here on earth, and the two archangels Michael and Gabriel are in heaven.

In ancient times they were painted without arms, but in later years they were depicted armed with swords and spears and dressed in iron shirts. On one shoulder they have their helmet, on the other their shield, and in the middle are the straps that support the sheath of the sword.

In recent years, after the siege of the city of Constantinople, these two Saints and many times other military Saints are painted riding on horses, Saint George in white, Saint Demetrios in red. And one is fighting a beast and the other a warrior, Lyaeus.

These arms worn by these Saints represent spiritual weapons, like the ones the apostle Paul talks about:

Kontoglou on Understanding the Military Saints

Scris de Karamazov
Sâmbătă, 07 Mai 2022 08:41

“Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

This heroic and pious character of the warriors, who were martyred for Christ as meek lambs, refers to their spirituality.

Photios Kontoglou. Translated by [John Sanidopoulos](#)

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+geopolitics, and unseen warfare:

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From the Life of St. Nicholas (Kasatkin), the Enlightener of Japan

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Conflict was brewing between Russia and Japan. On the night of January 26 to 27, 1904, hostilities broke out between the two countries, breaking the peaceful state of Vladykas missionary labors. As a true shepherd of his flock, Bishop Nicholas did not leave Japan in the terrible years of war, and remained together with his flock.

The Japanese Church must not be left without a bishop, and therefore I am staying here, read his report to the Holy Governing Synod. Since the beginning of the war, the mission, its head, and all Japanese Orthodox suffered violent attacks of malice, hatred, and slander. Persistent calls for the destruction of the Orthodox cathedral were heard. As acknowledged by the Japanese themselves, the mission and its cathedral survived only because the Russian side was losing. From the first days of the war, Vladyka Nicholas blessed his flock to pray so that victory would be granted to the Japanese people, and he, as a true patriot of his homeland, Russia, deprived himself of participation in the common worship. Now all of his attention turned to the aid of the Russian prisoners of war: he supplied them with books, and he sent priests to visit them. When the war was over, he was engaged in building graves for the Russian soldiers who died in captivity.

Tsar Nicholas II understood and appreciated the labors of the Japanese hierarch. After the war was over, the Tsar wrote to him on October 9, 1905:

You have shown to all of us how the Orthodox Church of Christ is alien to all worldly dominion and every tribal animosity, that She equally embraces with love all tribes and peoples. During the difficult time of war, when the weapons of combat broke the peaceful relations between peoples and rulers, you, fulfilling Christs covenant, did not leave the flock entrusted to you, and the grace of love and faith gave you strength to withstand the test of fire, and in the midst of war and strife, to keep the world of faith and love in the Church erected through your labors

It was also thanks to the moral influence of the saint that friendly relations between the two countries were soon reestablished and continued until the year 1917. As a reward for his services to the Orthodox Church, the Holy Ruling Synod elevated bishop Nicholas to the rank of archbishop. source: <https://archive.ph/RDuph#selection-1629.0-1653.298>

Fr. Peter Heers comments: <https://www.youtube.com/watch?v=AcfsL5ILxwM>

How the Third World War Was Avoided By the Intervention of the Panagia.

Elder Eumenios once told me that the Third World War would have taken place, in the area of Russia, namely Ukraine, and he also said this later when we went on a pilgrimage to Russia.

"We were all at the forefront," he told us.

"What do you mean 'we'?"

"All of us, Father Porphyrios was there, Father Iakovos was there, Father Paisios was there,

all of us monks went to the forefront."

He was talking about another "forefront", a spiritual one.

"And I was weeping, weeping..." he continued to tell us. "Father Porphyrios saw me and told me.☐"

'Do not weep like that, Father Eumenios, nothing will happen. The Panagia will be merciful.'

We understand by this, that Father Eumenios was in the company of holy people. They knew each other. [They were all among the living at this time in different parts of Greece, but kept company through prayer and by the grace of the Holy Spirit.]

by Monk Simon, from the book π. Ευμένιος – Ο κρυφός άγιος της εποχής μας, Αθήνα 2010.

Translated by

[John Sanidopoulos.](#)